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Def. Doc. # 535

THEETS OF BUSHIDO AS WAR DETERRENT
EXPLAINED BY ARAKI

Former Minister Tells Summer
College Group Belief Japan
Militaristic erroneous

Says Much Owed to West

of Opinion Mankind Must
Save Itself by Fusing the
Materialistic and the
Spiritual

Eager to do His Share

General Sadao Araki, member of the Supreme Military Council and former War Minister, urged the application of Bushido universally as a guarantee of world peace in an address delivered on Thursday at the Karuizawa session of the Oriental Culture Summer College.

He presented a picture of the current distress of the world, which he blamed on the predominance of materialism unleavened by spiritual elements, and told of his hope that Japan can contribute to relief of the situation by harmonizing Western civilization with Oriental culture.

D.D.# 535 "In the face of this dismal situation," General Araki stated, "we should consider world affairs from a higher point of view. In recent centuries, broadly speaking, the world has been completely dominated by what we call western civilization. This civilization has benefitted humanity greatly, needless to say, with its rationalization, organization and efficiency. We pay high tribute to it because of this, and it cannot be denied that our country, Japan, has achieved the happiness and prosperity it enjoys today because it has assimilated the civilization of the West."

"We should be frank enough, however, to realize that this civilization has defects and shortcomings, particularly those which make us regard human life in terms of materialism and mechanics. These defects, I suspect, are the causes of the evils of all kinds from which we are suffering so acutely. From the peculiarly unhealthy ideology of individualism and materialism have sprung capitalism, Communism, State Socialism, compromising internationalism, jingoism, dictatorships and democracy. It has accordingly become impossible to find a society in which a bright and serene atmosphere prevails and in which we can enjoy a spiritual outlook on life, bringing into play the moral value of spontaneous human sentiments and mutual cooperation.

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People Digging Graves

"On the contrary, the peoples are digging their own graves and consciously or unconsciously committing suicide in slaughtering each other in spite of tremendous wealth and highly developed scientific knowledge. In this is rooted world unrest. Unless we can eradicate it, making room for mutual affection and confidence, we shall not be able to ward off the catastrophe that is impending. But how are we to cope with this deplorable situation? I insist that the only hope lies in harmonization of material civilization and spiritual culture. Against individualism must be placed the spirit of cooperation and the spirit of the big family. Amalgamation or fusion or fusion of Oriental culture and Occidental civilization, combining spiritualism and materialism in an harmonious manner, will give a lofty conception of human life under the sway of which men will rejoice in their lot and work with mutual cooperation. Humanity can benefit more from noble ideas than from mechanical technique.

"We Japanese have assimilated the quintessence of Oriental culture and imposed it on the base of our own spiritual heritage, and we are convinced that we have something of value to offer the world. We feel greatly indebted

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535 to the West for the great strides we have made during the past half century through utilization of Western civilization. We owe gratitude to the United States, England, Germany, France and Italy.

"As for myself, I am doing everything possible in cooperation with friends of the same view, to complete the fusion of Western civilization and Oriental culture, the harmonization of materialism and spiritualism, with the aim of eliminating the agonies of the present situation, though I feel scarcely qualified for so difficult a task. Permanent peace and true happiness are what I earnestly desire. Shameful though it is to admit it, the evils which accrue from Western civilization have not yet been eliminated in this country. Thus it is of urgent importance to realize our project first in angle, but I believe that you can re-Japan. I declare that I shall spare no pains to accomplish this holy aim, regardless of the cost. I want you to understand by goodwill and the sincerity of my intentions.

Conviction Traditional

"This conviction of mine is not a new thing. It has been kept alive in the body of four traditional moral teaching from ancient times. We Japanese are second to none

D.D.# 535 in striving for peace and happiness in the world, but I am sorry to say that the true Japanese spirit has so far not been fully appreciated abroad. As a result, misunderstanding and confusion frequently arise. The Manchurian affair has been viewed from a wrong angle, but I believe that you can receive enlightenment provided you comprehend our national character and spirit.

"As a conspicuous example of misunderstanding about Japan, let me take Bushido. This country, animated by Bushido and the martial spirit, is occasionally misrepresented as warlike and aggressive. The language difference, I am afraid is largely responsible. I asked somebody recently to translate martial spirit from Japanese into English and was given, much to my surprise and disillusion, the word militarism. Kodo, or the Way of the Emperor, was translated as Imperialism, which is quite another matter. The Chinese ideograph which we use for martial spirit is a compound of two parts that mean halberd and stop. The aim of martial spirit is to realize peace by stopping the misuse of weapons. Kodo is the path faithfully followed by our Imperial Family. It causes everybody to rest in his proper place and develop his endowments with full freedom. Under the rule of Kodo, therefore, everybody does what he is capable of doing. Applied to international re-

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535 letions, it cannot fail to bring true peace. The faulty translation of these words often seen shows that we must pay special heed to the art of translation in order to prevent misconceptions on the part of foreigners.

"That Japan is appreciative of the martial spirit means that it is ready to translate into reality the Japanese spirit. The way to do this is taught in Bushido, which stands for realization with zeal and honesty of the ideals of benevolence and impartiality underlying Kodo, even at the risk for our lives. It was because this spirit was developed and preserved by the Samurai class that we began to call it Bushido, or the way of the warrior, but in fact it is identical with our national spirit.

Militarism Infects Army

"Our army spirit today is the same thing, and guided by it the army of the Emperor has a morality that the militaristic spirit that has been predominant in the world in recent years has unfortunately invaded our army to a certain degree. That this temporary infection has led to misunderstanding of the fundamental spirit of Japan is to be deeply regretted.

"As I have already said, the martial spirit, or Bushido, cannot be understood without a profound study of Kodo,

D.D.# which is a national foundation peculiar to us. Kodo is not
535 difficult to comprehend, however, for it is the means of ac-
complishing world peace and human happiness by enhancement
of the intrinsic values of our own spiritual culture, which
is a moral conception common to all humanity. The three
fundamental virtues inherent in Bushido are benevolence,
symbolized by the sacred necklace, fairness, symbolized
by the sacred mirror, and courageous determination, sym-
bolized by the sacred sword. They are all exemplified in the
rescript on education issued by the Emperor Meiji:

"Ye, our subjects, be filial to your parents,
affectionate to your brothers and sisters; as husbands
and wives be harmonious, as friends true; bear your-
selves in modesty and moderation; extend your bene-
volence to all; pursue learning and cultivate the arts;
and thereby develop intellectual facilities and perfect
moral powers. Furthermore advance public good and pro-
mote common interests; always respect the Constitution
and observe the laws; should emergency arise, offer
yourselves courageously to the State.'

"The way set forth in this rescript makes it possible
for everybody to enjoy happiness. There is no mention of

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535 physical compulsion, the only rule being that of virtue and voluntary obedience. In other words, benevolence and tolerance are practiced from above and reverence and loyalty from below. This creates perfect harmony. The Emperor, ever shouldering overwhelming responsibility for the weal and woe of the nation, endeavors to govern the people in accordance with universal law. The Emperor Meiji once proclaimed that everybody should be assigned his proper place and that all State administrative affairs should be conducted through the cooperation of the governing and the governed. * * *

Militarism Not Encouraged

"Let me repeat that the martial spirit of this country has nothing to do with encouragement of militarism. On the contrary, the martial spirit aims to induce us to execute with responsibility our innermost convictions, transcending life and death. * * * I am sorry to say that Bushido has been long neglected and stayed below the surface. Today, with Japan a great Power and with world civilization facing a crisis, we are turning back to the ideal of Bushido, which is equal to the noble task of contributing effectually to the attainment of world peace, for it is a powerful virtue, capable of materializing the principle of true justice. * * *

D.D.# "The world is actually at the mercy of moral restlessness and insecurity.
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* * * In the midst of this, the Manchurian affair has occurred, and the impression has been given that armed forces were resorted to in a blunt manner. Not being informed about the situation, the world wished to impose shackles on Japan. If the long history of our sufferings in Manchuria be seriously considered, however, our action will be seen as fully justified.

"I fear anybody who dared to raise objection to our action in Manchuria would be actuated by only his own blind ego. Bushido does not indulge in warfare. Our country has a fine record of peace which endured for approximately 300 years under the Tokugawa Shogunate. Statistics show, however, that the world at large has had a major war almost regularly every ten years. Japan's record should convince one of the peaceful character of the Japanese people. * * *

"Indeed, we are reluctant to fight but we cannot avoid fighting for the sake of justice. What I wish sincerely is that the spirit of peace may prevail and that the mode of warfare will be made as humane as possible. We must work hand in hand with friends animated by the same spirit in

D.D.# order to eliminate the present dismal atmosphere of the
535 world. The first thing we must do is to amalgamate material civilization and spiritual culture and endeavor earnestly to allow all peoples to develop themselves freely in accordance with their respective aptitudes. * * *

"I wish to declare to the world at large that our Japanese way is based upon benevolence and fairness and that Bushido aims at carrying out our beliefs even at the risk of our lives. Only Bushido can solve disputes without bloodshed. It is the one key to permanent peace."

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ジャバニ・アドバイザー

昭和九年八月五日付

解説側文書第五三五號

荒木により説明せられたる武道を抑止する武士道の教義

前大臣夏期大學聽講者に日本が軍國主義的也とは誤り也との信念

を語る

西洋に負ふところ大といふ

人徳は物質的精神性の兩方面の融合によつて救はれねばならぬ
己れの眞摯に感意

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軍事參謀官前陸軍大臣荒木大將荒不貞夫氏は東洋文化夏期大學輕井澤講習會に於て去る二日（不囑日）行つた演説に於て世界平和を保證するものとして武士道を廣く迴應せんことを力説した。

大將は刻下の世界危機の姿をとり上げそれを精神的要素により醸醉せざる物質主義の必てるものとして非難し日本は西洋文明に東洋文化を調和せしむることにより時局救済に貢献し得べきとの希望を語つた。

荒木大將は次の様に述べて居る。「此の陰謀なる時局に直面して、吾人は最近數世紀間、世界は所謂西洋文明なるものに完全に支配せられて居つた。此の故に吾人はそれに最高の敬意を表するものであります。然し乍ら我等は卒直に今日享樂して居る幸福と繁榮とは西洋文明を同化したれどこそ、獲得したことではあるが今日享樂して居る幸福と繁榮とは否み誰いことであるからである。然し乍ら我等は卒直に此文明の缺點短所・特に我々をして人生を物質主義と機械の言葉で見直しめたことを認めねばならない。是等の缺點こそ我々かくも深刻に悩んではある諸々の害惡の原因であると私は考へる。個人主義や物質主義獨特の不健全なイデオロギーから體本主義や共産主義や個人主義や國際主義や民族主義や民主主義が族出したのである。隨つて明朗澄澈の氣溢る

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る社會や或は又自然に流露する人間の感情や相互協力の道徳的價値の昂揚
される精神的人生觀を享受し得る社會を見出することは困難となつて來たので
ある。

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人々は墓穴を掘る

「之に反し各國民は、莫大な富と高度化せる科學知識あるにも拘らず、互に殺傷し合ひ自らの墓穴を掘り且つ意識的無意識的に自殺しつつあります。此所に世界の不安が根ざして居ります。之を根絶し相互愛と信頼とを齎し得ざる限り我々は切迫しつつある復滅を防止し得ないであります。が如何にすれば我々は此の悲しむべき事態に對處し得るでありますか。私は唯一の希望は物質文明と精神文化の調和にあると強調します。

個人主義に對するには協同精神と大家族精神を以てせねばなりません。東洋文化と西洋文明の融合合一により精神主義と物質主義を調和結合せるものは人をして、その相互の協同により各自の運命と労働を樂しましむる深い人生觀を齎すであります。機械的技術よりも高遠な思想の方が人間性に裨益し得る所が多いのであります。

我々日本人は東洋文化の精髄を同化し之を我々の精神的遺産の基礎に刻みつけました。そして我々は世界に何等かの價値あるものを貢献し得る事を確信して居ります。

過去半世紀間、西洋文明の利用により我々が爲した長足の進歩は西洋に負ふ所多大なるを感ずるのであります。

我々は米國、英國、獨逸、佛蘭西及伊太利に對し感謝せねばなりません。私自身に就きましては現下情勢の苦難除去の爲西洋文明と東洋文化の融合即ち精神主義と物質主義の調和を達成すべく此の難事業に邇せざるを知りながらも志を同じうする友人と協力し及ぶ限りの事をして居るのであります。

永久平和と眞の幸福が私の切に望む所なのであります。次の事は、恥づかしい事ですが認めねばならぬのであります。即ち西洋文明から発生せる害悪が、此に於て未だに除去されて居ません。故に我々の計畫を先づ實際面に投影、實現する事が緊急の重要事であります。が私は諸君は日本改革を爲し得ると信じて居ります。私は、此の神聖なる目的達成の爲には如何なる犠牲をも厭何なる努力をも惜しまぬ事を宣言します。諸君が私の善意と誠實なる意圖を諒解されん事を望みます。

伝統的信念

私のこの信念は新しいものではありません。それは古代からの四つの傳統的德育の體系の中に生きて居ります。世界に平和と幸福をもたらさんとする努力に於て日本は我々日本人は何人にも劣りません。しかし私が遺憾とすることは、眞の日本精神がまだ海外で充分に理解されてゐないことです。その結果誤解や混亂が起ります。滿洲事變も間違つた角度から眺められてゐました。しかしながら諸君がわが國民性と精神を理解するならばおかかりになることゝ思ひます。

日本に關する顯著な誤解の例として武士道をあげませう。武士道及び尚武の精神を生命とするこの國は、しばしば好戦的侵略的と誤解されてゐます。主として言語の相違から生ずるものと思ひます。私は最近ある人に尙武といふ日本語を英譯してくれと頼んだところ、驚き且つ現滅を感じたことには軍國主義と譯されました。

皇道即ち陛下の道も軍國主義と譯されましたがこれは全く違ふのであります。我々が武といふ支那の文字は戈と止むるといふ意味の二つの部分でありなつてをります。武の目的は武器の亂用を止め平和を實現するこの處を得て自由に天賦の才を伸ばすのであります。皇道とはわが皇室の踏み行はれる道であります。各人が故に皇道によつて各人の出來ることをなすのであります。國際關係に之を適用すれば、必ず眞の平和が訪れます。これらの言葉の誤解

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から、外國人に誤解されないやうに翻譯の技術に殊に注意を拂はねばならぬことがわかります。日本が武を尚ぶといふのは日本精神を實現する所以であります。これをなす道は武士道に數へられてあります。それは皇道を基礎として仁愛と公平の理想を熱心且つ正直に實現することです。我々がこれを武士道と呼ぶのはこの精神が武士階級によつて發達され保存されたからであります。しかし實際にはそれはわが國民精神と同一のものであります。

軍隊に浸入する軍國主義

今日のわが陸軍の精神もまたそれであります。それに導かれて皇軍は徳を有して居ります。近年世界を風靡してゐる軍國思想が不幸にしてある程度わが陸軍に浸入して参りました。この一時的な影響が日本の根本的精神性を誤解せしめたことはふかく遺憾とするところです。

すでに述べました通り、武士道は皇道を深く研究せずには理解されません。皇道は我々に固有な國体の基礎であります。しかし皇道は理解するに困難なものではあります。それは全人類に通ずる道德觀たる、わが固有の精神文化の價值を高めて、世界平和及び人類の幸福を達成する手段であります。武士道固有の三つの根本的な徳は勾玉によつて象徴される仁愛、鏡によつて象徴される公平、剣によつて象徴される勇斷であります。それは明治天皇の發せられた教育勅語にすべて現はされて居ります。

「爾臣民父母ニ孝エ兄弟ニ友ニ夫婦相和シ朋友相信シ恭儉已レヲ持シ博愛衆ニ及ホシ學ヲ修メ業ヲ習ヒ以テ智能ヲ啓發シ德器ヲ成就シ進テ公益ヲ廣メ世務ヲ開キ常ニ國憲ヲ重シ國法ニ從ヒ一旦緩急アレハ義勇公ニ奉シ」

この勅語に示された道は各人に幸福を得さしむることであります。

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強制は述べられてゐません。唯一の道は徳の道であり自發的の從順であります。換言すれば、上からは仁愛と寛大、下からは尊敬と忠誠が行はれるのであります。こゝに完全な調和が生れます。國民の幸不不幸に重大な責任を負はされてゐる陛下は、天地の法則に應じて人民を治めんと努められてゐます。明治天皇が曾つて教へられたのは、各人がその處を得、すべて國事は爲政者と臣の協力によつて行はれるべきだといふにあります。

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軍國主義は獎勵されず

わが國の武道は軍國主義の獎勵とは無關係であることをこゝに繰りかへします。それどころか武道の目的とするところは、死生を超越して内心の信念を責任をもつて實行するにあります。……殘念乍ら武士道は長らく省みられず、表面からかくれて居りました。今日、日本が強國となり世界文明が危機に面してゐる際、われわれは武士道の理想に戻らんとして居ります。それは結局世界平和の達成に貢獻する聖業であります。と申しますのはそれは有力な徳であり正義の方則を實現することあります。

世界はじつさい道徳的不安に左右されて居ります。

この時にあたり滿洲事件が起りました。まづい方法で武力が行使されたとの印象がありました。事情を知らないので世界は日本を東縛せんと欲しました。しかしながら滿洲に於けるわが苦惱の長き歴史が眞剣に考慮されたならば、わが行爲は充分正當とされるであります。わが滿洲に於ける行動に反對する者は自分の盲目的な自我によつて動かされてゐるのであります。わが國は徳川幕府のもと殆ど三百年もつゝいた平和の歴史があります。しかし統計によれば、世界は殆ど正確に十一年毎に大きな戰争がありました。日本のこの記録は、日本人の平和的性格を示すものであります。

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成程われわれは戦ふを好みませんが正義のためには、戦はざるを得ません。私が衷心より望みますことは、平和の精神が行きわたり、戦争の方法が出来るだけ人道的になることあります。

世界の現在の暗い空氣を拭はんがために、我々は以上の精神を以つて友と手を取り合つて働くねばなりません。われわれがなすべき第一のことは物質文明と精神文明を和合し各人がその才能に應じて自由に伸びやうに努力することあります。私の世界に向つて述べたいのは、わが日本の道は仁愛と公平に基き、武士道は生命を犠牲にしても自己の信念を實行するを目的とするものだといふことであります。武士道のみが無血で紛争を解決することが出来ます。それが永遠平和への唯一の鍵であります。